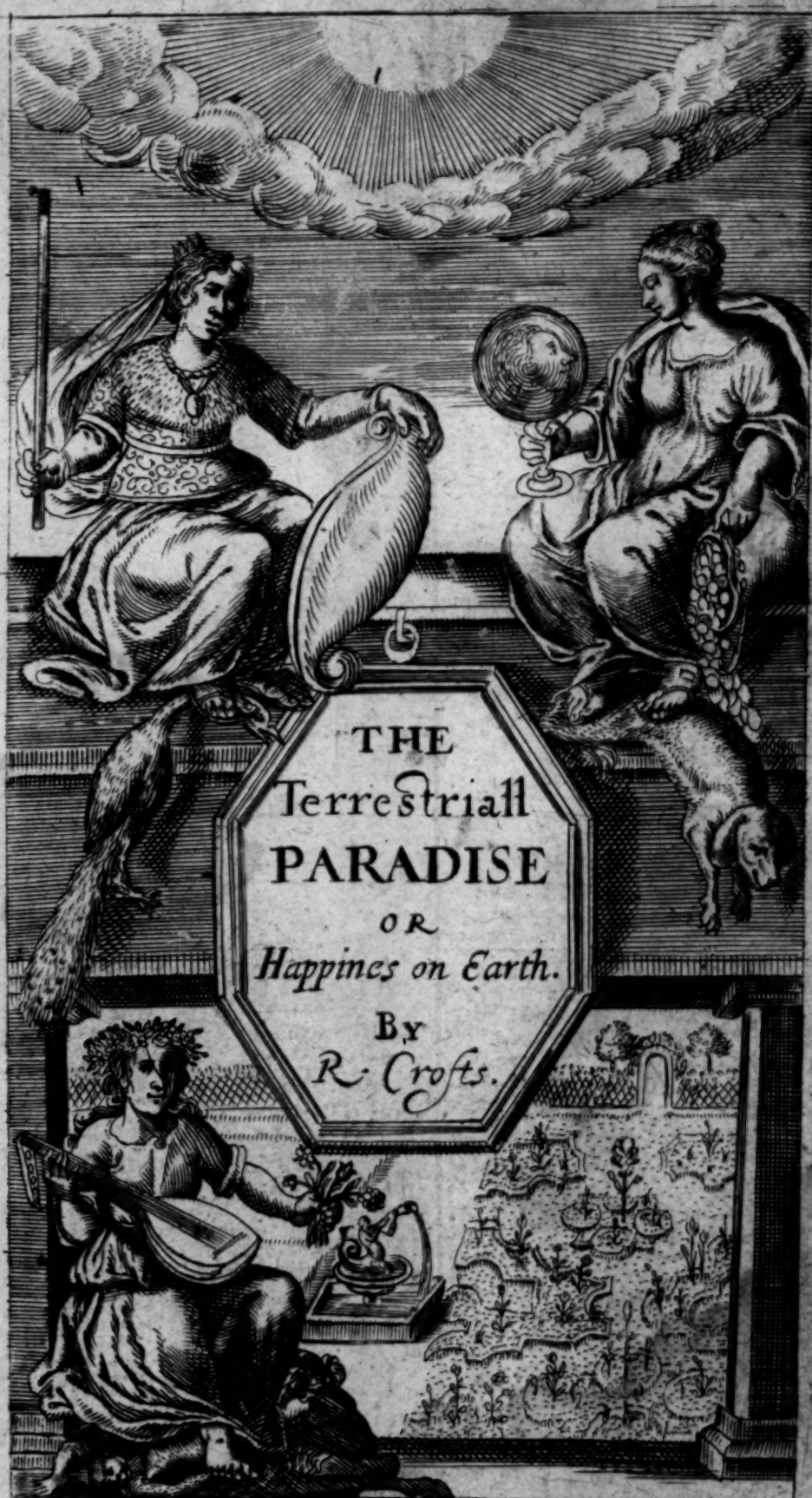


London. Printed by T. Harper, for William Adderton. 1639



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THE
TERRESTRIALL
PARADISE,
OR,
Happinesse on Earth.

Written by Robert Crofts.



W. B. /

LONDON,
Printed by *Thomas Harper* for *William Ader-*
ton, and are to be sold at his shop in
Duck-lane, 1639.




P



2
C



THE
P R E F A C E T O
the Readers.

LL men naturally
desire happines All
their plots , purpo-
ses, and endeavours
aime at this end on-
ly. Wherefore it is
and alwayes hath been free and very
commendable , for all men to learne
and

The Preface

and seek happines in all good waysthe
To tell what they have learn'd and
and to doe good to themselves and al
others, according to their genius abi-an
lities, opportunities, and occasions, di
Having therefore had more leifure or
then sometimes I wisht to have, and to
therin also the opportunity to peruse re
many good Authors, I thought not lit
amisse (to avoid idlenesse and Me- I
lancholy, and to recreate and please if
my selfe) to search and study for true te
joy and happinesse. And having col- B
lected many notes concerning Ter- cu
restriall, Morall, and divine happi- in
nesse on earth, I have since written n
the same together in a Booke and as h
well as my weaknesse could, digest b
the

to the Reader.

ys the same into such a manner, method
d and stile, as I thought best, with such
nc alterations, additions, intermixtions,
bi and inventions, as met with my Me-
is, ditations; intending the same at first
re onely for private use. I had thought
nd to have written in this Epistle divers
se reasons moving mee to publish this
ot little Treatise before the rest which
e- I have written of this subject. But
le if I should, the same would ex-
ue tend the Epistle too long for the
l- Booke: Nor is it expedient to parti-
r- cularize, and tell you private reasons
i- in print, I shall now therefore concer-
n- ning this matter onely tell you, that
as having lately publisht a little Booke
ft being one particular part of *Terrestri-*

all

The Preface

all Happinesse (as this is a generall part thereof.) The Epistle therein, to the Reader, may with very little alteration serve to this Book also, to which (if you be not satisfied,) I referre you.

And since I have made use of many good Authors; And found much happinesse in the inquisition and study thereof, I cannot but hope there are some things herein worthy your perusing. Nor is it a crime, as some would seeme to mayntaine, to make use of Authours; It rather argues conceitednesse, vain-glory, and folly in such men, who think it Pedanticall and weaknesse; to stoop to and acknowledge other mens authority and opinions as being opposite to their
affe-

to the Reader.

rt affected humours and stile, when as
e themselves indeed gaine all their
i- knowledge from others. And now,
h it is said; No new thing can be writ-
ten which hath not been before.

Yet by composing a Book in a new
manner, method, and stile, by alte-
ring, adding to, abridging, and som-
times converting to other purposes,
the same may seem to be (and be as
usefull) as if it were all new, and
which to doe is often as difficult, and
requires wel-nigh as much art, as
wholly the invention of new mat-
ters: and is better to be esteemed be-
cause more authenticall.

I should have done well indeed, to
have cited Authours, But being at
first

The Preface

first written for private use I neglected the same, and now cannot redeem that neglect, or if I could the Treatise, in respect of the stile intermixions, abstractions, additions, and alterations in divers places would not well admit therof. But although it be truly said that no new thing, can be said or written which hath not been (to the same effect) before; yet may it be said of this Treatise in generall (as well of the composition thereof) that the same is new, in as much as never any man (that I can reade of) hath written any Book of this subject, Namely, the enjoying of earthly happinesse freely and cheerfully (though in the good use therof)

and

to the Reader.

and with a heavenly minde: But of
the contempt thereof many Bookes
have been written, and yet the grea-
test contemners of earthly felicities,
in their Bookes will sometimes con-
fesse this truth, That in the good use
hereof the same may be enjoyed
freely and cheertully. And that such
free enjoying, and the contemplati-
ons thereof may excite us to Pietie, to
heavenly joy and happinesse.

Concerning the stile and method,
I affect not too much nicenesse and
curiosity. Nor on the other side, too
much loosenesse and indigestion. My
endeavours have been to compose the
same in a serious, yet free and plea-
sing way. But, I confesse, my ende-
vours

The Preface

devours are very weak and worth
lesse, which I tell you ; and truly tell
you, because I had much rather you
should be possess'd with a prejudic
under opinion, then great expectati
on ; It is easier to make the one false
then the other true, I could wish in
deed, that I were able to raise Medita
tions as high as Heaven from the
Earth. But the consideration of my
weaknes, and unworthinesse deject
me.

But the Abstracts, I confesse, I have
beene but little used to study in that
way. And they were but a late exer
cise of a short time for recreation and
to try conclusions. In them also
have not much cared for niceness or

cu-

to the Reader.

curiosity, but take a free liberty. The Booke were (perchance) in a wise mans judgmēt, better without them. But in my weak judgement the same may be read (as they were written) to recreate the minde. Also to quicken the memory. They are composed (considering the subject) in a new and, I hope, pleasing manner, and free from unnecessary Poeticall additions, fained allegories, Parables, and consequently from obscurity, tediousnesse, and most befitting the subject.

Concerning the Title, it is usuall to prefixe titles to Books in these times, perchance better then they deserve, and as some thinke, a kinde of
of

The Preface

of policy. If therefore you thinke that
have herein done amisse I have presthis
dents for it. Notwithstanding; since
think the Book in divers respects it ha
correspondent to the Title, and mappe
very well besit the same. However he
would desire you to expect onely a
very short discourse upon each of the
severall heads or Sections; a view as f
wherof you may see in the Analysis
If you look for more you are not like
in this Book to finde it.

How necessary this Treatise is, it
selfe will shew. I conceive there can
not be a greater motive to stirre us up
to vertue and pietie, then to shew
(against the pernicious opinion of
the World conceiting the contrary)
that

to the Reader.

That vertuous and pious men even in
this life may enjoy much more hap-
pinesse than vicious impious men.
That this truth may more plainly
appeare, I shall endeavour hereafter to
renew the same more particularly and
plainly, also to search further and
more excellent Happinesse, to enjoy
as far as our mindes are capable) on
earth, the joys of Heaven within us.

Robert Crofts.

To the Reader.

It is not my intention to entertain
the reader with any more hap-
py tales than those which are
to be found in the history of
the world. I have chosen to
write in a more particular and
mainly, also to write in a
more excellent style than
that of our moderns, and to
with the joy of the reader.

Robert Crayke.



The Analysis briefly.

A view of earthly Happinesse,

With Contentment,

In the good use thereof,

Freely and cheerfully.

*We should
enjoy the
same*

*Notwith-
standing their* } *Vanities,
Dangers,
Impediments, &c*

With a heavenly mind.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

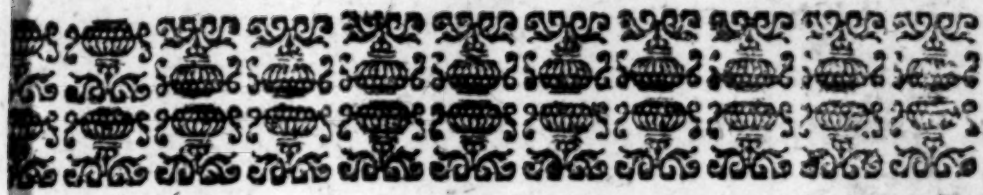
IN TWO VOLUMES

VOLUME THE FIRST

OXFORD

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IN THE YEAR 1704



THE
TERRESTRIALL
PARADISE,

OR,

Happinesse on Earth.

The first Section.

A view of earthly Happinesse.



Errestriall happinesse is usually reduced to these three heads, To Riches, Honour, and Pleasures: from which as from severall Fountains, all the rest doth spring and proceed, and he that enjoyes these
B may

may be said to enjoy a Terrestriall Paradise of
Happinesse.

To define the riches of the World, were to
tell you what every man knows, the good ef-
fects and benefits which spring from thence are
many & divers. Good Education, Acquaintance,
Friends, Lovers, Honour, Authority and many
pleasures of divers sorts are hereby often occasio-
ned. So as many rich men seeme to enjoy an
earthly Paradise.

True honour is defined to be the shining
brightnesse of worthy vertuous and gracious a-
ctions, reflected from our own consciences unto
the sight and view of those with whom we live,
it may be also called a graceful respect or renown-
ed reputation, which every man ought to have
in recompence of his worthinesse which is decla-
red unto the World by good and glorious deeds
and approved of, by the acknowledgment of
good and vertuous men; and it shineth most
brightly in such as are of greatest birth, of grea-
test riches and of greatest dignity and authority
both in Church and Common-wealth.

It is not then an imaginary Phantasie, but a
splendent brightnesse, which maketh him that is
the subject therof, to shine forth as the sparkling
rayes of a Diamond, and for as much as it proce-
deth from vertuous and worthy actions, it is al-
wayes accompanied with inward joy and plea-
sure.

The terrestriall Paradise.

3

sure. And among noble, good, and great Spirits, nothing is more desirous and pleasant, insomuch as they will spare no labour, no pain, but willingly and fearlessly will adventure through many difficulties, many perils to gain the same.

A good name, saith Solomon, is better than gold, and more precious than ointment.

Pleasures are of divers sorts: all the riches, honour and delights of the World serve to please our mindes. What a number of excellent pleasures and felicities hath God created in this Terrestriall Paradise which may please our senses!

And first the sense of seeing, as the Heavens their glorious aspect, the Sun in its lovely brightness, the Moon her silver rayes, the Stars their twinkling sparks, the Aire its fair nakedness, the Birds enameld with all sorts of colours, the Trees bedeckt with blossomes, fruits and leaves, the medows with Tapestry green, the Rivers with the CrySTALL of their streams, the Sea, its huge and pleasant watery Mantle, And an infinite number of creatures both in the Earth and Sea of different figures, fair and goodly Cities, Towns, Churches, Houses, Orchards, Gardens, all pleasant places, and all faire, beautifull, and amiable creatures.

To please the sense of hearing also, How can wee but be much delighted amidst the pleasures

of a sweet harmony, either of voices or instruments; at the pretty purling of a silver brook, the sweet running murmurs of a pleasant fountaine, the pleasing notes and pretty warbling of Birds, the amorous accents of a delicate voice, joyned with the sweet allurements of the melody of a Lute, the musicall tunes and delightfull strains of all kinde of Instruments, to heare the pleasant and gallant noyses of Bels, Trumpets, Drums, and other delicious sounds. Also to heare pleasing Discourses, Histories, Songs, Tales, Iests, News, and the like.

So likewise of the other Senses, as the tasting of sweet and delicious meats of all sorts, of pleasant and sparkling wine, and other delightfull liquours.

Also the smelling of odoriferous Perfumes, Flowres of every kinde, and all other sweet and fragrant things; there is such a multitude of delights and felicities in the World to please the Senses, as they are innumerable.

Likewise the most pleasant and happy societie of Parents, Children, Wives, Lovers, Friends, Kindred and acquaintance: And in generall, the enjoyance of riches, honour, all sorts of lawfull Sports, Recreations, Delights and Happinesse; all whatsoever is pleasant and delectable.

Insomuch, as from divers of these particulars

(as

The terrestriall Paradise.

7

(as might be at large dilated in whole Volumes)
springeth abundance of sweet and pleasant joys
and felicities. Enough to charme, and sweetly
bring our mindes into an extasie of joy and hap-
pinesse.

In all which if wee throughly view them in
their number, variety, pleasantnesse, excellencie,
and happy effects we may plainly see, that even
in this life wee may enjoy a terrestriall Paradise
of joy and happinesse.

The abstract of the first SECTION.

THere is within the Earth, so many treasures,
Such glorious honors & delightfull pleasures,
That who enjoys all these felicities
Enjoys indeed, an earthly Paradise.

*The riches of the Earth to us do bring
Much happinesse, from thence doth often spring
So many benefits, honours and pleasures,
As makes us much esteem these earthly treasures.*

*Honour likewise, Its glorious bright aspect
And splendid beauty, doth so much attract,*

B 3

All

The terrestriall Paradise.

All good and great, noble heroick Spirits
 As that they much desire by glorious merits,
 By all good worthy deeds, the same to gain
 For which theyle spare no labours, fear no pain.
 To them nothing is more delightfull, & they deem
 Nothing on Earth more worthy their esteem.
 A good name, saith King Solomon, is better
 Then gold, and precious ointment is not sweeter.

Pleasures are many, and of divers kindes,
 The whole world seemes to serve to please our
 How many pleasant sweet felicities (minds
 May we enjoy within Earths Paradise?

Who can but sweetly, greatly pleased bee,
 So many lovely, pleasant sights to see (beams
 The Sun, Moon, Stars, whose glittering heavenly
 Dazle our eyes, likewise the silver streams
 Of Rivers, Fountains, pretty Birds to see,
 And other creatures, blossoms on each tree,
 Fruits, leaves, the meadows, woods & fields so green,
 All pleasant objects therein to be seen,
 The Sea, the Ships, Cities, Towns, Castles fair,
 Churches and houses, gardens, beauties rare
 Gold, Pearles, a thousand other pleasing sights
 Each one affording us most sweet delights.

Like-

The terrestriall Paradise.

7

*Likewise to charm and to delight the eare
Sweet Musick, pleasing melody to heare
The pretty chirping warbling notes of Birds,
And purling murmurs of a Brook, affords
Us pretty pleasures, and the melody
Of Instruments, likewise the harmony
And delicate accents of an amorous voice,
The gallant sounds of Trumpets pleasing noise,
Of Drums and Bells, doth greatly, sweetly move,
And please our eares; and also tales of love
And other pretty Stories, fests, Songs, News,
Do sweetly charm us in a pleasing Muse.*

*So likewise pleasant cates, and banqueting dishes,
All sorts of dainty meats, as fowles and fishes,
Sweet pleasing liquors, brisk, neat, sparkling, fine
Canary, and the like delicious wine
To please our tasting sence, of every kinde
Abundance in this Paradise we finde.*

*And also flowres, perfumes and fragrant things
Of divers sorts, the Earth yields forth and brings
To please the sence of smelling. Insomuch
The pleasures of the Earth are truly such,
So sweet, so many, that if I should tell
You what, how sweet, how many, I should dwell
For ever in discourse. It doth surmount
All pens, all tongues to shew, and to recount.*

The terrestriall Paradise.

*The happy pleasures loving Parents may,
And children also, mutually enjoy,
Each in the other; likewise husbands, wives,
Lovers and friends even during all their lives
Partake together; truly so much joy,
Such mirth, and sports, such sweet delights we may
Enjoy together in our happy love
And mutuall pleasures, that they even may move
And bring our mindes with delectation sweet
(Charming the same when therein they do meet)
Into an extasis of pleasure; thus we may
A Paradise of sweet delights enjoy.*



The second Section.

*We ought to enjoy earthly happinesse
with contentment.*



Having viewed wherein earthly happinesse consists, now, to the intent we may be further happy therein, let us endeavour to settle our minds in a contented estate, in all accidents and conditions, and so to enjoy these terrestriall felicities, with a contented happy minde.

It

The terrestriall Paradise.

9

It is strange that some have put this truth into a Paradox, That he forsooth is the richest and most happy who is most contented, when nothing is more certain then it, the soule having no treasures, no happinesse, more properly her own, nor more in effect, then that of contentment.

Hee that is poore in desires is rich in contentment, one saith, who bridleth his intemperate desires, contendeth even with *Jupiter* himself in felicitie, to him that desires but a little, a little seems much, and hee that covets no more then what hee hath, may be said to possesse all the World.

But he that possesses abundance of these earthly happinesse, and yet fears the losse or want of them, or out of a covetous, ambitious, or intemperate voluptuous heart, grieves because hee enjoyes not so much as he desires, is as miserable as he that wants them; those who extend their desires beyond nature and moderation, letting loose their appetites, to follow vice and superfluities, make superfluous things necessary, their soules slaves to their bodies, they are never contented. They would build houses of marble, and after of Iasper and Porphyry. They would first possesse a Lordship, then a Kingdome, after the World, which if they did, they would then think the World too litle, and grieve because

they enjoy no more, no better Worlds, they are never satisfied. They would have they know not what, they are always restless, still desire, trouble, and perplex themselves till they bring themselves into a fools Paradise.

But this meane, for a man to enrich himself, and to make himself happy and contented, by desiring little, according to nature, moderation, and reason is very just. It is in every mans power hee may finde it within himself, Nature hath so provided that in all things, so much as sufficeth, is at hand, and in our own power.

A litle wee know of these earthly felicities is enough to suffice nature and to live well, and wee may take as much felicity in sufficiency as if we possessed all the riches, honours and pleasures in the world, which if we did, wee could enjoy the superfluity, to wit, that which is above sufficiency, onely by looking on, and contemplation, so may we while it is anothers: what happinesse is there on earth, which in our mindes by contemplation, we may not enjoy?

And commonly see, that poore men of low degree, are as contented as rich, noble and voluptuous men, they are usually more free from idlenesse, ill passions, intemperance, and consequently from such distempers as are incident therunto, and wee may observe, they are com-

mpany

y amonly free, fearlesse, secure, healthy, merry, con-
y notented, happy men.

trou Having therfore food and rayment, let us be
nemtherwith contented, as wee are divinely exhorted.
red. And concerning crosses, want and troubles,
hselflet such considerations as follow (amongst di-
, byvers others which might be written) move us to
ation contentation in all conditions.

ower Crosses want and troubles are common to all
thfomen, oftentimes to the best men. It is a signe of
eth, weaknesse not to digest that with contentment,
which cannot be avoided, which is common to
ies is all, to the best men, when we have so many and
and such companions.

as if Some crosses and troubles are necessary, as
ures Winter to Summer, else pleasures and prosperity
joy would become dry, stale, wearisome, and cloy
ffi- us: It is a mixture of crosses and adversity, that
on, makes prosperity and pleasures most sweet un-
esse to us.

on. We may convert our minds from thole things
that offend us to thole which are pleasing, and
of afford us delectation. Though wee have some
nd want and troubles, yet perchance we may enjoy
m many pleasures and felicities also, in so much that
e- if wee be not too preevish and wayward, we
nt may drown our sorows and crosses in pleasant-
a- nesse and joy.

How

However, the worst things have some mixture of comfort in them, and it is certain, That all crosses and troubles will have an end, Custom and Time will surely wear them away. Custom is a remedy against the most tedious and irksome troubles, even the Gally slaves can sing in their servitude, after they have been some time accustomed therunto. Time is the finisher of all trouble, perchance we have already well nigh forgotten all the crosses and sorrows of our life time past, and such as wee do remember, wee rejoyce that they are past and gone. And this good effect crosses, and adversity alwayes leave behinde, Pleasure and prosperity after the same is past, is the sweeter. Ioy and pleasure after sorrow is a strange enlightning to us, in such sort, as it should seeme Nature hath given sorrow and troubles for the greater increase and service of our pleasure and delight.

Foresight, Expectation, Meditation, Wildome and Fortitude, are excellent Remedies against crosses and adversitie. Let us therefore hereby endeavour to raise and quicken our spirits above and beyond feare and adversity. Contemning all the frowns and blows of the World, which do scare and depresse onely weak and feeble spirits, and to settle our mindes in a contented and blessed tranquillity, which is a beautiful, sweet, equal,

mixt, pleasant estate of the mind, such as neither
The good accidents, nor ill, Prosperity nor adversity
can mend or depresse.

Piety is yet a better remedy against crosses
and adversity, and the best way to contentment
and true happinesse. To consider that the Al-
mighty God our loving Father doth by his most
wise, just, loving and good Providence order
and guide all things, is enough to make us sweet-
ly contented in all conditions. It is a safe and a
happy way to apply our wils to his will. It is
effeminacy and dastardlines to complain against
God; and greatly addes to our misery. It is mag-
nanimity and courage to yield to him. It is per-
fect freedome and happinesse to obey God. Hee
that follows his Captains commands through ad-
versity and dangers, aswell as prosperity shall
be greatly rewarded. The good Souldiers of our
heavenly Captain shall be crowned with eternal
glory and triumph.

Let us then doe our best endeavours in all
good wayes for the attainment of earthly
Happinesse, and depend on the Provi-
dence of the Almighty for successe, trust-
ing him in all things, casting all our care
upon him, who truly careth for such as rely on
him, and truly knows what is best for us: so may
we

we be assured that in what estate soever wee be in, the same is best for us, and that all things shall convert to our happinesse, let the World tosse and vary it self how it list, we shall ever remayne safe and happy. Even crosses, losses, want and all afflictions shall then increase our happinesse, for why,

First, we shall be delivered out of all afflictions, *Many are the troubles of the righteous, saith King David* (though often more are the troubles of the unrighteous) but the Lord, saith he, delivers the righteous) out of all. *And they that sow in tears, shall reap in joy*: Oftentimes they are delivered in this life, certainly in heaven. How pleasant will heaven be eternally to such as have been here in want and afflicted for a time? a moment in comparison.

Secondly, wee may have joy in all crosses and afflictions. Our Saviour saith, *In the world yee shall have afflictions, but in mee you shall rejoyce, and your joy shall no man take from you. Unto the righteous doth arise in trouble joy, in darknes light,* saith King David, afflictions and want do often stirre up and quicken good soules to look and see farre into heaven, possessing themselves, with most sweet and heavenly joys and consolations, *I do abound with all joy, saith Saint Paul, in the midst of tribulation.*

Third-

Thirdly, the same shall turn to our good, *All things worke to the good of them that love God,* saith Saint Paul, Afflictions take from us all base feare and effeminacie, they are purgations to cleanse us, and bridles to with-hold us from evils. They are spurs to excite us to all goodnesse, *It is good for me,* saith King David, *that I have been afflicted.* Troubles, want, and crosses make us wiser, more circumspect, resolute and courageous. The same tryes, exercises, increales, quickens, and refines all heavenly grace in us, *Your light afflictions which are but for a moment,* saith Saint Paul, *shall work in you an eternall waight of glory.* This glory if wee could truly think of, though we should suffer all the miseries on earth, yet should wee greatly rejoyce, and glory to think, at what an easie rate we should gain such eternall happinesse.

Why then should we not be sweetly contented in all conditions, sith there may be such happinesse in losses, crosses, want and afflictions, and what better happinesse can wee learn then to be contented, and sweetly pleased in all estates and occurrences, and so to enjoy these earthly happinesse, with a contented, fearlesse, free and happy minde?

Such men therefore as are well perswaded of the goodnesse and fitnessse of their condition
what-

whatsoever it be, and their mindes settled in *of mo*
 free, fearlesse and contented estate, are to be *He is*
 esteemed happy men, and no men living are able *A res*
 to enjoy more true pleasure and happinesse on *A L*
 earth then such men. *The*

So that whether we lose, want, have sufficien- *Hous*
 cy or abundance, Let us make a good use therof, *Can*
 be contented with, and rejoyce in all things. *He b*

The abstract of the second SECTION.

THe way in earthly things, true joy to finde,
 Is to enjoy them with contented minde,
 He is the richest and most happy man,
 Who (being moderate in desire) can
 Content himself, and sweetly pleased bee
 In all estates, conditions, each degree.

Who covets nought, doth all the world possesse,
 And sure he may contend in happinesse
 With love himself, but he that fears the losse
 Of earthly things, and grieves at every crosse,
 Or letting loose his appetite, doth extend
 His vitious desires beyond the end

Of moderation and of reason, sure
He is not happy, but he shall endure
A restlesse discontent; he fain would be
A Lord, a King, an Emperour, then he,
The World would have, nay more, he knows not
Houses of Jasper, neither this, nor that (what
Can please his minde, surely he is not wise,
He brings himself into Fools Paradise.

But nature hath provided for us so
As every man may be content. We know
A little is sufficient to suffice
Nature it self. And he thats truly wise
Within himself can true contentment finde,
He enjoys even all the world within his minde.

Give me the silent shade, the quiet life,
The happy Country, free from Cities strife,
The bush where under Tityrus did sing,
And no more wealth then may contentment bring,
Ile bring the choicest Nymphs into my Cell,
The Muses and the Graces theſe shall dwell.
I will endeavour, sweetest joys to finde,
To enjoy both earth and heaven in my minde.

'Tis sure a happy state and free from strife,
To live aſtill, poor, and contented life,

We

We often see that poore despised men
Are healthy, merry, happy, Let us then
In all estates, ever contented be,
Yea, even in crosses, troubles, miserie.

Crosses and troubles are to all men common
Let us not grieve too much for that which no man
Living is free from, and we know indeed
Some crosses necessary are, we need
A mixture, pleasures else were bitter,
Stale, & would cloy us, crosses make them sweet
And though we have some troubles, yet there be
A thousand pleasures in the world, which we
May still enjoy, so as perchance we may
Drown all our griefs in pleasantnesse and joy:
And though our troubles should be very bitter,
Yet being past, pleasure will then be sweeter.

Wisdom and fortitude may raise our minde
To such a noble temper, we may finde
Such peace and courage in us as we dare (fear
Contemne the World when't frowns, and no whit
Its blows, which onely feeble minds depreſſe
And heerby crown our selves with happinesse.

But yet the surest and best remedy,
Against all crosses and adversity,

to advance our mindes to pietie,
is indeed true magnanimity
to yield to God, such are the happiest men
who trust in him in all things. Let us then
in all good ways endeavour to attain
terrestriall happinesse. Concerning gain
let us on him, who cares for us, depend,
and always what is best for us doth send,
so may we happy be and rest secure
in all conditions; we may now be sure
that even crosses, want and misery,
shall now convert to our felicity.

We shall from all afflictions be releast
And joy will be most sweet when sorrow's past
How pleasant will heaven be eternally,
To such as heere have suffered misery?

Unto the righteous often doth arise,
In trouble joy, in darknesse to their eyes
Doth heavenly light appeare, so as we may
In trouble see and taste of heavenly joy.

Afflictions take from us effeminacie
And all base feare adde magnanimitie,
Wisdom and goodnesse in us, quickens, tries
All heavenly grace; and in such exercise

Re.

The terrestriall Paradise.

*Refines and purifies the same, that even,
Our joy shall be thereby, increast in heaven.
This heavenly joy and glory if we could
But truly think and tast therof, we should
Though all earths miseries were in the way,
Go through them all, with sweet and pleasant*

*Since that such joy, such happinesse may be
In crosses, losses, want and misery
Let us in all conditions, sweetly rest
Contented, so shall we be ever blest.
None can enjoy more earthly pleasure then
Such as be fearlesse, free, contented men.*

*So whether want or have, or lose, or gain,
We always happy, joyfull, may remayn.*



The third Section.

*We must enjoy earthly happinesse in the
good use therof.*

In the knowledge of & contentment
in the felicities of the earth, we must
adde a third intention, to wit, good
use therof, if wee mean to be hap-
therein.

So much therefore as wee do possesse, and may
joy of these earthly happineses, let us use the
me well, and so let us enjoy them freely and
cheerfully, without this good use, and if instead
therof we abuse them, what can wee expect but
unfelicity and misery therin, even in this world,
for all abuses (that is all immoderate and vicious
desires, intentions and ill uses therof) are ene-
mies to health, peace and happines. A multitude
of passions, perturbations, cares, fears, griefs,
sicknesses, diseases, distempers and miseries are inci-
dent to all vices, to all abuses, and no men even
on

on earth, live more unhappily, more miserably
then abusive vitious men.

While therefore wee view the pleasant
number, variety, excellency, and happy effects
terrestriall felicities, wee are by all means to
very carefull that in the use and enjoyance
of we exceed not moderation; and plunge
selves into the dangers and abuses therof, and
instead of happines therein, cause to our selves
much grief and misery. For why,
First, Satan is very busie with these earth
pleasures and felicities, prompting us to abuse
and so endeavouring by their ill use to steal away
our hearts from all heavenly graces, and so from
God himself, hee offers us a terrestriall Paradise
also, and cryes, *All this will I give thee, if thou
wilt fall down and worship me.* But he doth not
truly cozen and mock us, hee deals with us as he
did with *Adam*, though he offers us Paradise, telling
us we shall be as Gods, &c. yet hee gives us but
an Apple, and such an Apple as the eating thereof
will bereave us of all good, fill us with all evils
and cause us to be driven out of the Paradise
all felicities, into a world of miserie. His offers
and gifts are like that gay painted Box of *Pandora*,
stuffed with all manner of evils and miseries. Th
ries, if wee could see the evill and misery of the
condition, we should think it infinitely too great

ate to buy his painted proffers ; yet these
earthly things are sometimes his principall baits
to catch fools withall, wherby he carries them
into all wickednes, I mean such fools as King Da-
vid speaks of, and King Solomon, *Fools are we by
reason of our transgressions*, Let us take heed we
fall not into his unhappy miserable fooles Para-
dise.

Allo the strong torrent of our sensuall corrup-
tions being once set a running, after vice and
wickednes, will often break down the banks of
moderation and stint ; and (if wee be not very
watchfull and cautelous) flow to all manner of
excesse and dissolutenesse, for wickednes and vice
is very deceitfull, and with its painted vanities
and sugred baits of seeming pleasure, draws and
allures our sensuall appetites, sometimes una-
ware, beyond the bound-marks of Reason and
temperance, and so blinds us, as that we are of-
ten perswaded, that we are about the businesse,
of health, and moderate recreation, when indeed
wee are canvassing for intemperance, and our
minde even ready to be drawne away to wic-
kednes and impiety. And therefore we had need
to be carefull and cautelous.

The World also, even these earthly felicities
in themselves, have many dangerous tempta-
tions to vice and wickednes, and consequently
to

to hinder the happines thereof, and to make
miserable therin, even on earth.

The riches of the World (being an huge heap
and many benefits springing from the good use
therof) will if we take not heed draw our hearts
to covetousnes, and covetousnes having once en-
tered our souls, will possesse us with a base
desire of riches, and wee shall become thereby
unjust, deceitfull, pinching, niggardly, and full of
unworthy conditions. Alwayes posselt with
cares, feares, suspitions and discontents ; espe-
cially at every losse or crosse, though of small
value.

Honour also having a bright lustre, shining
the World, and being much desired of great spi-
rits, doth tempt us to that towring and toplest
vice, ambition possessing us with a ravenous
unsatiabie thirst therof, making us to become full
of vain plots, fears & perplexities, and exceeding
desperate and melancholy at every accident
thwarting our desires therin.

And pleasures also with their painted and sug-
gred baits allure us, and if we beware not will
cause us to fall into unlawful lusts, intemperance,
and all manner of prodigalities, which are at their
best but fugitive follies, and their end melanco-
ly and misery, and so to plunge our selves into a
multitude of griefs, aches, diseases, passions, per-
turba-

ake perturbations and miseries, which are incident to
intemperance, Idlenesse, Lust, Riot, and all im-
moderate and dissolute use of Pleasures.

So that it appeares, vice and wickednesse
though the same have an outward shew of
beauty yet) is inwardly like a painted sepulture,
horrid, foule, and ugly, full of base desires,
shamefull actions, dangers, vanities, impedi-
ments, anguish, distempers, passions, perturbati-
ons and miseries, even in this life, the same at the
last is surely but a Fools Paradise.

To the intent therefore that we may be happy
in respect of these earthly Felicities, let us by all
means endeavour to avoid the dangers and abuses
of, all unlawfull, immoderate and evill desires
and uses therof.

And in all respects let us endeavour to use the
same wel. The good use of earthly felicities con-
sisteth in three points. The first concerning our
selves, the second, others. The third, and princi-
pall Gods Glory, to which the two former are
also to be directed.

First, concerning our selves, Temperance is
the razor and the rule of enjoying earthly Felici-
ties, the razor to cut off all abuses, all strange and
vitious superfluities, and the rule of that which
is good and necessary, keeping us alwayes with-
in the precincts of reason, and vertue. Let us ther-
fore in the use and enjoyance of earthly pleasures

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and

and Felicities, still observe a due moderation, and order, in respect of matter, measure, time, manner and all occasions, in such sort as the same may best tend to our well being, as to the preservation of nature. The maintenance of our bodies & mindes in due temper and vigour, so as we may be able to perform all the duties and actions of our life, with alacrity, cheerfulness and pleasantness.

There are no men in the world that live more pleasantly, healthfully, prosperously, and in all respects happily than the moderate vertuous man, for by reason of his temperance in the desires, and in the use of these earthly Felicities, his body commonly becomes free and cleer from crudities, rheumes, noysomnes, ill diseases, and distempers, and so most healthy, agill, lightsome and expedite to all the motions appertaining therunto, his minde also thereby becomes free from sloth, duines, evill passions, and perturbations, his affections well tempered, and his whole soul apt, perspicuous, free, and cheerful in the performance of all the actions and exercises thereof. His whole life resembles a fair, bright and pleasant day, wherein are no clouds, no tempest, but all fairnes, serenity and peace, hee seems to go to heaven, treading on Roses.

Secondly, in respect of others, we ought so to use

use and enjoy earthly happines, as the same may be without offence, scandall, damage, and prejudice of another. The vertue of Iustice ought to be our rule herein. Charity and liberality should be also exercised hereby. Let us therefore doe no harme but all the good herein, that conveniently we may to our Family, Friends, Kindred, Neighbours, as also in general to the Church and Common-wealth.

No man liveth more unworthily, then he that liveth meerly for himself, but hee that useth his time, his goods, and his endeavours for the good of others also, liveth most worthily and honorably.

But thirdly, all our endeavours, indeed all our actions, pleasures and enjoyances ought to be directed to this point, to wit, Gods glory. Let us always remember Saint *Pauls* rule, *Whatsoever yee do, let all be done to the praise and glorie of God.*

Let these earthly pleasures and Felicities excite and encourage us to thankfulnes, to all duties of vertue and piety, to look higher to their fountain, to God himself, to heaven, to love and rejoyce in him, to contemplate his infinite goodness, love, beauty, sweetness, glory, and excellency. And so to enjoy these earthly Felicities with a heavenly minde, and by these also to spie and en-

joy a Paradise of heavenly delights on earth. Of all which I intend to write more largely and particularly in the last Section.

So then if wee can thus use them, let us freely enjoy them in their greatest excellency, pleasure and happines.

The abstract of the third SECTION.

HE that on earth, will happy be, must use
Terrestriall happinesse without abuse,
For all abuses, all intemperate
Desires, are enemies to a happy State,
A multitude of aches, griefs and cares,
Distempers, passions, perturbations, fears,
Anguish, and miseries are incident
To vicious men, they seldome are content,
Though vice seem pleasant, yet assuredly
Sorrow shall follow all impiety.
And therefore vicious men, as most unwise,
Do also run into Fools Paradise.

There is none living in the World that can
Live so contented as the vertuous man,

He

The terrestriall Paradise.

29

He lives most healthy, happy, free, secure,
Pleasantly cheerfull, always being sure,
The treasures, riches, pleasures of his minde,
Shall ever last, his happy soul doth finde
A free delight in all things, and the way
To heaven he rides as in a Summers day.

Let vertue rule us then, in earthly pleasure,
Let temperance in all things, teach us measure,
So let us then, a mean in all things use,
In matter, measure, time, without abuse.

Let justice also, guide us in this way,
Lets do no harm, but all the good we may.

Remembring always in all things to give
Him glory who gives these, by whom we live,
And let these earthly pleasures us excite
To all good actions, also move, invite
And quicken our dull mindes themselves to raise
Up higher to their fountaine. And rejoyce
In him, with pure, divine and heartie love
And so by looking up to heaven above
From whence these lower joys do spring, we may
A heavenly Paradise likewise enjoy
Of sweet delights on earth, so may we finde
The joys of earth and heaven in our minde.

The



The fourth Section.

*We may enjoy earthly happinesse freely,
and cheerfully.*



Nowing earthly happines, being contented in all conditions, in respect thereof, and using the same well, we may now in such knowledge, contentment, and good use enjoy the same freely and cheerfully, even in its greatest excellency, pleasure and happinesse.

Which to the intent we may, we must also banish out of our mindes, all idle, superstitious, erroneous opinions, concerning the same.

Certainly, if we would advisedly think and be perswaded as the truth is, that Vertue and Religion is a furtherance to the enjoying of earthly happines, rather then a hinderance therin, and that the enjoying of the Felicities of the earth freely, is not contrary to Vertue, Religion, and heavenly happinesse, nor any hinderance if not abused,

abused, but in the good use and enjoyance thereof, rather a furtherance therunto (all which in due place I shall further endeavour to shew) wee should be more carefull & diligent in seeking the felicities both of earth and heaven.

Yet see those common and main errors of the World in this kinde, multitudes of men conceiting that Religion doth debarre them from the enjoying of earthly Felicities, to which they are naturally strongly inclined, will not search into the happy ways of Religion and Piety, which leadeth to eternall happinesse.

And many men knowing the vanities, dangers, and impediments of these earthly Felicities, do become in their carriage and writings too austere, Stoicall, Monkish and rigid in the enjoyance of the same.

There are many indeed (who would seem) to be men of notable understanding, doe study to contemne and tread underfoot all sorts of pleasures and care of the body, retyring the spirit into it self, not having any commerce with the body, but elevating it selfe to high things, and so would seem to slide through this life insensibly, neither tasting, nor attending it, suspecting not onely recreations and pastimes, but also necessities, which God hath seasoned with some pleasure. They come unwillingly into places of law-

full, honest, and harmlesse pleasures, & hold their
 breath till they are gone, as if they were in places
 of infection, they feare to use earthly pleasures
 (though well) and so to enjoy them because they
 see some vanities and danger, in them, so as the
 earth, yea, even their life is burthen some and of-
 fensive to them, and they seeme to be willing to
 die before their time.

It is most certain indeed, that there are many
 vanities, dangers, & impediments in these earth-
 ly Felicities, but this hinders not, but wee may
 enjoy them in their good use freely and cheer-
 fully, as I shall endeavour to shew plainly, answer-
 ing the objections to the contrary, in the ensu-
 ing Sections: And it is also most certain, that
 moderate due & convenient fasting, abstinence,
 and forbearance of earthly pleasures, retyred-
 nesse, divine melancholy and solitarinesse, as I
 may call it, heavenly contemplation, extasies and
 the like, addes sprightfulnesse and heavenly
 wings to our souls, so as therby wee become the
 more Angell like, apt and prepared to receive, re-
 tain and enjoy all divine Graces, all heavenly
 joys & consolations, even to elevate our souls to
 the heavenly Paradise, and to enjoy God himself
 and heavenly delights in some degree on earth.
 But the same ought to be done duly and conve-
 niently, as I intend to shew in the seventh Se-
 ction, not hindring the free and cheerfull enjoy-

the use of earthly happinesse at due and convenient
times also, in the good use therof, which so may
and ought to be enjoyed freely and cheerfully.

And it is also certain, that by an immoderate
melancholy, and overnice and slavish forbea-
rance of convenient, good, harmlesse pleasures,
the spirit may sometimes become singular, vain-
glorious, curious, and wandring from harmlesse
and lawfull wayes. So while these men would
seem to live after a strange manner, wholly a-
bove themselves: By not endeavouring to play the
parts of men, as well as of Angels, they sometimes
proceed to conceive and maintaine prodigious
Paradoxes, and erroneous fancies.

But wee are to know, that while wee are in
this life, It is very fair, good, lawfull, and com-
mendable, for us to learn well, to play the parts
of a Man, yea, it is a divine knowledge in a re-
ligious and vertuous manner, rightly and duly to
governe, use and enjoy, both the pleasures of the
minde and of the body also, and not to renounce
the meanest of them, but in their good use freely
to enjoy them, to which Nature provokes us,
Reason also excites us, yea, Religion and God
himself exhorts us. All which I shall endeavour to
shew as plainly as I may.

We must consider, wee have bodies as well as
souls, which require due refreshments, recreati-

ons, and pleasures, to which every man findeth in himself a naturall appetite and desire, yea, necessity compels us therunto, wee could not subsist nor live without these. And Nature willeth very wisely, that these actions which it hath enjoined us for our necessity, be also delightfull, inviting us therunto not onely by appetite, but by reason.

What greater folly is there, and more against reason aswell as nature, to account our actions vitious, because they are naturall, unworthy, because necessary, and pleasant. It is indeed contrary to Iustice, to be too defective, stoicall and rigid on the one side. As to be too excessive and superfluous on the other. So that as wee ought not to take such pleasure in earthly things as to prejudice the healkh and safety of our bodies and mindes by excesse and abuses, so wee ought not also to take so little pleasure therein, as to hinder the welfare thereof through defect.

In such sort, as wee must not disallow and reprove naturall and convenient pleasures, as wee do those which are impious, vitious, and superfluous, but rather greatly commend the same, for as much as that reasonable meane may be observed therein, which is good and commendable in all things. And so without question that delectation which proceedeth from the temperate and
good

th good use of pleasures is to be enjoy'd freely and
e- cheerfully.

b- And it is also reason, that the minde should
th partake with the body of such naturall pleasures
n- which are just, good, and convenient. These two,
ll, the body and the minde, are as it were married
ut together, it is against reason, not well done to
ft divide and separate this naturall conjunction, but
as rather wee should renew the same by mutuall
e- offices.

- The Spirit ought to quicken and revive the
d- dull, heavy body. The body also should stay and
d- allay that strange, unnaturall, prodigious, proud,
l- extravagant lightnesse of the spirit. The Spirit
t- should assist and favour the body, as the husband,
the wife. And not reject it nor hate it. It should
not abandon the body, and refuse the naturall
pleasures therof, which are due, convenient, just,
lawfull, and moderate, such as befits the Mar-
riage that is between them. It seemeth unnatu-
rall, Presumption, Pride and Folly so to do, con-
trary to right and reason; It should rather in all
cases assist the body to mayntaine it alwayes in
due order.

And as Nature and Reason, so also Religion
commendeth, yea, willeth and commandeth the
enjoyment of earthly happinesse, within the
bounds of Temperance and Vertue. It is true

in-4

indeed, Religion exhorts and commands us to avoid intemperance and abuses herein, and to use them well. But herein it doth greatly increase our happinesse even on earth, for as hath been shewed, a multitude of restless desires, cares, feares, distempers, anguish and miseries proceed from all vice and impiety even in this World. And no men on earth live more pleasantly, healthfully, prosperously, and happily then the contented, temperate, vertuous, gracious man. So that Religion greatly addes to our free enjoyment of Terrestriall happinesse in directing us to avoid the abuses therof, and to use the same well. And in such good use, it commendeth, willeth and commandeth the enjoyment therof freely and cheerfully. And greatly blameth such as forbid and teach the contrary. To instance in some places of the sacred Scriptures.

Thou shalt rejoyce in every good thing which the Lord thy God hath given thee, Thou and the Levite and the stranger that is among you, Deut. 26.

11. Because the Lord thy God shall blesse thee in all thy increase, and in all the work of thy hands, therefore thou shalt surely rejoyce Deut. 16. 5.

Behold, that which I have scene, (saith the Preacher) It is good and comely for a man to eat, and to drink, and to enjoy the good of all his labour, that he taketh under the Sun all the days of his life, which God giveth him, for it is his portion. Every

man also to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to rejoyce in his labour, This is the gift of God, He shall not much remember the days of his life, because God answereth him in the joy of his heart, Eccles. 5. 18. 19, 20.

Rejoyce in the wife of thy youth, Let her be unto thee as the pleasant Hind & loving Roe, & rejoyce in her love continually, saith Solomon, Pro. 5. 17.

Now the Spirit speaketh expressely, saith Saint Paul, That in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lyes in hypocrisie, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, for every creature if God is good, and nothing to be refused of it be received with thanksgiving, for it is sanctified by the Word of God and Prayer. 1 Tim. 4. 2, 3, 4, 5.

By these few instances (amongst divers others which might be added) it appeares that we may freely and cheerfully enjoy these earthly happinesses, and that such as forbid or deny the same are greatly to be blamed. The rather because as Saint Paul signifieth in the forenamed place to Timothy, That God hath created them to be received

ved with thanksgiving of them which believe and know the truth.

God himself is the Author of these. *Riches and honour come from God (saith King Solomon) and the blessing of the Lord maketh rich. He created, saith Moses, the Paradise of pleasure, wherein hee planted man. They are Gods gifts, saith the Wise man, and ordained of him, (which appears also by their variety and pleasantnesse) not only for necessitie but for lawfull and moderate delight, Eccles. 5. 18, 19. And therefore if well used are to be esteemed as his gifts and blessings.*

Also they may serve to many excellent uses, as hath been said in the former Section, even to increase in us heavenly joy and happinesse also, of which I intend to write in the last Section.

And therefore in all these respects it appeares, That such as use these terrestriall Felicities with moderate delectation, to the glory of God, and so to good ends, are better to be reputed, then such as unduly, inconsiderately and rashly, neglect and refuse so great good which God lovingly and freely offers to our acceptance.

Wherefore Monks, Anchorites, Carthusian Fryers, and others of the rigid and Stoicall sort of people are in a greater error, who superstitiously refuse and neglect Riches, Honours, Mariage, Flesh, Wine, moderate and lawfull Recreations

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in their good use. It seems they think themselves wiser in refusing, then their Creator is in offering so great benefits.

This superstitious opinion is most commonly found in discontented brain-sicke men; Surely they are injurious, to reason, unjustly depriving themselves of the good enjoyance of much happiness, yea, to Religion and God himselfe, very much detracting from his goodnesse, and most free love and kindnesse.

From whence should this opinion and believe spring, that God taketh pleasure in the refusall & neglect of the good use and enjoyance of his creatures, which hee freely commends, exhorts, and offers to our acceptance. But the wiser Philosophers and Christians have beene and are of another opinion; as Saint *Paul* was, *Rom. 14. 1 Tim. 4.* The practice also of our Saviour, Who saith of himselfe, *The Sonne of man came eating and drinking, &c. Matth 11.* Of the Christians in the Primitive Church, *Who did eat their meat together with gladnesse and singlenesse of heart, Acts 2.46.* Of those which resorted to the feasts of Charity mentioned, *Iude 12.* which are recorded to be certain Banquets which the Christians kept altogether, and of divers other in all ages. Do shew that this opinion of the free and
cheer

cheerfull enjoyance of earthly happinesse in the moderate and good use therof ought to be embraced. The objections to the contrary, I shall endeavour to answer in the following Sections.

So that if we will be ruled by Nature, Reason, Religion, by God himself, if wee will follow the opinion of the wiser Christians. The practice of our Saviour, and of those Christians in the Primitive Church and others in all Ages, if we can use these earthly Felicities with Temperance, to the glory of God, wee may surely enjoy them in such good use freely and cheerfully.

Let us then enjoy God in all things, and all things in him, and to his glory.

The

The abstract of the fourth
SECTION.

THat we in Earths delights, free joy may finde,
Lets banish Superstition from our minde.
Most certainly, if we could truly see
Religious excellencie, we should be
Enamour'd with its beauty presently
However some do think that rigidly,
The same doth hinder earths felicity,
And therefore too too superstitionsty
Refuse the same, so making others feare
To tread these divine paths, conceiting there
Is nought but rigid solitarinesse
Debarring them, from earthly happinesse
Wheras indeed, the same doth much increase
Terrestriall joys, externall happinesse.

These men would seeme to be exceeding wise
In studying a'together to despise
All earthly pleasures, insomuch they feare
To see or taste therof, as if they were
Infectious, in their good and harmlesse use
And so because of dangers in abuse

They

*They weakly fear to enjoy them, Thus they finde
The world a grief, a burthen to their minde.*

*Whereas in truth, we ought without abuse
To enjoy earths happinesse, in its good use
Freely, to which Nature greatly excites us
And reason also liberally invites us.
Justice and Temperance do aswell condemne,
Stupidity and fayling in extreme
As the other way, intemperance in excesse,
Both hindering true delight and happinesse.*

*Religion also doth commend the joy.
Which in the temperate use therof we may
Receive therin, it bids us freely take
Those pleasures which were onely for our sake
Created, and which God doth freely give
For our necessities while here we live*

*And moderate delectation, Let us then
Freely enjoy the same, surely such men
As will refuse such joy, so great a blisse
As heaven doth offer, greatly do amisse.*

*But Lord, do thou our mindes so guide, so raise,
That we all things in thee, and to thy praise
May still enjoy, and also that we may
Thy self in all things, evermore enjoy.*

The



The fifth Section.

Wee may enjoy earthly Felicities, notwithstanding their vanities, &c.



He reasons why many men do so much condemne the free and cheerfull enjoyance of earthly happineses, are because of their vanities, dangers, impediments and the like.

But I shall now endeavour to shew, that wee may and ought to enjoy them freely and cheerfully notwithstanding these; And first in this Section, Notwithstanding their vanities. Those that would mayntain the contrary, do worthily and truly tell us, That earthly Riches, Honours, and Pleasures are vain, short, uncertain, and transitory.

fitory. And that in comparison of eternall and heavenly Felicities, they are not worthy to be esteemed, but rather to be despited.

It is most certaine indeed, that those soules which do often contemplate the heavenly glory and are truly raised to the knowledge of divine things, are elevated above all pleasures and Felicities of the earth, in as much as Eternity is above time, and infinite Felicities above vanities. And in these thoughts they are often so raised above themselves, that if they were capable of vanity they would not know themselves, while their soules are thus contemplating on the treasures, the glory, and the delights of heaven.

So as they do in part taste before hand of the sweetnesse of those Felicities which they hope to receive at the end of their life; which makes them very generously to tread under foot, all the pleasures and greatneses of the earth, while their soules are in such contemplations, directing their aymes to heaven.

And it is also most true, that the Felicities of the earth are not worthy to be compared with those of heaven either in worth, or duration of time, they are altogether vain, even as nothing in such comparison.

Yet notwithstanding in respect of our nature, infirmities, weakneses, and necessities, And in respect

aspect of themselves also without such comparison. They are to be well esteemed both in respect of time & worth, even as the gifts and blessings of God commended, yea commanded to be enjoyed in their good use, rather then neglected or refused, As serving also to many excellent uses and purposes, even to increase in us divine and heavenly joys and happines, of all which, I shall here also discourse of somewhat more particularly.

And first in respect of our selves, In that they are naturall and necessary to us. Which appears in their pleasantnesse, and variety of curious colours, harmonious sounds, pleasant tastes, and fragrant smells which God hath particularly appropriated to every kinde of creature, affording rather delight then necessity. But if wee consider how necessary they are also, As that wee cannot maintaine our selves, not live without them, we shall know, That they are to us of much worth, and therefore to be well esteemed and freely enjoyed in their good use.

Necessity and pleasure is an excellent Marriage in Nature. And it is good reason that those actions which are necessary, should also be delightful, to which, as hath bin said, both Nature and Reason invites us, And therefore such as goe about

about to break this marriage, doe endeavour to disunite that which Reason and Nature have joyned together.

Whence it may be inferr'd that superfluous which is vain and vitious in all things being chewed, we may not disdain freely and cheerfully to enjoy these earthly Pleasures, Recreation and Felicities, which God himself hath ordain'd to be naturall, necessary and pleasant, and desirable to us.

Secondly, in respect that they are the gifts and blessings of God, ordained and created for our good use & enjoyance, & which he lovingly offers up to our good use & acceptance, yea, commands & commands the good use and enjoyance therof, as appears in the former Section: Therefore to be well esteemed, even as his gifts and blessings, and in their good use to be enjoyed freely and cheerfully.

Thirdly, they are to be well esteemed, as serving to many excellent uses, to Gods glory. And therein, to the good of our selves and others, Naturall, as the mayntenance of our bodies and mindes in due temper, and supernaturall, in so much as they may be an occasion greatly to encrease our heavenly joy and happinesse. Of which I purpose to write particularly in the last Section.

So as although in comparison of the heavenly
elicities, these of the earth are vaine, short, and
transitory, and with the same not worthy to be
compared, yet without such comparison, and in
respect of our nature and necessities. And for as
much as they are Gods gifts and blessings, com-
mended and commanded to be received and en-
joyed. And since many good uses may be made
hereof, to the increase of our happinesse both
here and in Heaven. Therefore they are to be
enjoyed, And such as either through ignorance,
sneevishnesse, or Superstition do neglect and re-
fuse the enjoyment of these earthly blessings
in their good use, are to be censured and
blamed.

The

The abstract of the fifth SECTION.

THose souls which raised are above the skie
To heavenly glory, to Eternitie
In contemplations, do most certainly
Account earths joyes, but even as vanity.
In such comparison they truly deem
All earthly joys, not worthy their esteem.

While as their happy souls do thus aspire
To heavenly joys, with flaming sweet desire
They do forget the earth, and being above
Themselves. inflam'd with heavenly joy and love,
They are so rapt in sweet delights that even
They seem to taste already joys of heaven.

So while their souls are rais'd above the Skie,
They seem to tread down very generously
All earthly joys beneath their feet as vain
Not worthy their esteem, Their glorious aime.

And surely, no comparison can be
Twixt earthly times, and heavens eternitie.

But

But though in such comparison, certainly
The greatest earthly joys, are vanity.
Yet in themselves, and also in respect
Of us, and our necessities, to neglect
And disesteem them, truly were a crime,
In such respect, they are in worth and time
To be regarded: Yea to us they are given
By God himself, as tokens sent from heaven.

Not onely for necessity, but delight,
Which doth appear because unto our sight
And all our senses, they afford variety
Of delectations, even to satiety
Beyond necessity, and therefore they
Which superstitiously refuse to enjoy
What God himself hath freely, kindly, given
Are worthy blame, though Saints, and heirs of
heaven.

This is not all, he doth not onely give them
But lovingly commands us to receive them.
So as without abuses, and annoyance
In their good use, and moderate enjoyment.

And also in such joy they may invite
Attract, encourage, quicken, and excite

D

Us

*Us unto all good actions, and to raise
Our souls to God himself, to heavenly joys
From whence these spring, and so to taste, to finde
Pleasures of heaven, on earth, within our wunde :
So though earths joys be vaine and transitory,
Yet may we therof, make us crowns of glory,*

The





The sixt Section.

*Wee may enjoy earthly Happinesse,
notwithstanding their dan-
gers, &c.*



Although it be most certain, there are many dangers and impediments, in earthly Riches, Honours and Pleasures, yet these may be avoided, & so converted to our Felicity, in as much as to eschew and overcome them, or to endeavour to do, is acceptable to God, and by him rewarded, And (since they are to us naturall, necessary commended and commanded by Reason and Religion it self as Gods creatures, gifts, and blessings to be enjoyed in their good uses which are many, as hath bin shewed) their dangers and impediments hinder not, but wee may enjoy them in their good use freely and cheerfully.

But they which would mayntain the contra-

ry, truly tell us, First, That earthly Riches, Honour and Pleasures are dangerous, disposing us to Covetousnesse, Ambition, Intemperance, and sundry vices.

But wee may truly answer, Although these earthly Felicities be dangerous, disposing us to such vices. This is no sufficient reason to divert us from the good use of them, It is absurd to say, A man may not use a Knife, because some have cut their fingers therewith, So to say wee ought not, to desire Riches, Honor, & Pleasures in a moderate manner, And so in their good use freely to enjoy them, because they are an occasion that some men fall into Covetousnesse, Ambition, Intemperance, and other vices, is an insufficient Reason.

The affections as one saith, Are the nerves and sinews of the soule, They serve to contract, to slacken, to lift up, to lay down, to stirre and settle the same, whersoever it will, even as the body is moved and removed by its ligaments, wherefore they are to be preserved and moderated, not taken away, and utterly destroyed.

We are to imitate, in this, a well experienced Horseman, who for to tame and manage well his horse, will not take from him agilitie and courage, but endeavours especially to bring him to run, to turn, to rise, to curvet, and to stand, how
and

and when it pleaseth him, and not according to the horses will, even so when wee perceive our affections inclining to stubborne disobedience, we ought rather to correct and reform the same with reason and judgement, then wholly to mortifie and extinguish them,

And although the Riches, Honour and Pleasures of the earth be dangerous temptations to evill; Yet for a man not to be ill, where he hath no provocations therunto, is lesse commendable, and deserving, then to be good in the midst of dangers and temptations.

Insomuch that if we can make a good use even of these dangers and temptations by overcoming, or endeavouring to overcome them (for God that accepts the will for the deed, will lovingly accept of our good wishes & endeavours, and his Power is made perfect in our weaknesse and infirmities, as *(S. Paul saith)* the same shall then convert to our good and advancement, we shal be greatly rewarded in heaven, for such conquest and endeavours, in such good use therefore even of these dangers, we may take *Saint James* exhortation, *Count it all joy, saith he, when ye fall into divers temptations.*

But it is further objected to this purpose, by such as would deny this truth. They truly tell us, That we are exhorted in Gods sacred Word to

for sake, hate and overcome the World, and wee may also truly answer, That surely it is not ment therin by forsaking, and hating the World, that wee should goe live in a Monastery, forswear Marriage, Vow wilfull Poverty, refuse lawfull meats, moderate and expedient Recreations, and the like. But rather in the same sence as wee are exhorted to forsake & hate father, mother, wife, children, &c. That is for Christs sake and the Gospels, rather then forsake him and goodnesse.

By forsaking, hating and overcoming the World is meant the dangers, abuses, and evils therof, certainly not the good things therin in a superstitious manner. These as hath bin said, may be enjoyed notwithstanding their vanities and dangers in their good use freely and cheerefully.

To contemne, overcome and be above the World, is indeed a brave proposition, and many there be who glory to discourse therof. Though perchance they scarce know what it is, much lesse practice it. The world is often dangerous and wanton in a corner, in solitarines, in idlenes and in those places and actions where some men make profession of flying from it, and trampling it underfoot, which is meant of Hypocrites who have so much degenerated from their beginning,
That

That there remayneth almost nothing but the habit, And that also serveth to puffe them up; to make them proud and impudent, which is quite contrary to their Institutions.

But to contemne the use, the service, the commodity, and therein the enjoyance and pleasures of the World, what accusation is it against Nature that invites us, against Reason that wils us therunto, yea, against the Author that made them to these ends? What ingratitude is it to refuse that which God lovingly offers?

To sequester our selves from the company of the World, and from the enjoying of earthly things, becaule of their dangers, proceeds, as a Reverend Divine saith, from a weak, base, and distrustfull minde, as if we would so force goodnesse upon our selves, That therefore onely wee would be good because we cannot be ill, but for a man to know the highest of worldly contentments, To live in the throng of the World, and yet to be above it, to use it, enjoy it & contemne it, as he pleases, to compell it to his service without infection, well becomes the noble courage of a Christian.

No man indeed can serve two masters, we cannot serve God and Mammon, Let us then make the World our slave, onely God our master.

It is true indeed, then, to be servants to the World, It is better to goe out of it, but to use it as a Master compelling it to our service, in all good ways without abuses, as it is more difficult then to sequester our selves from it, so is it also more victorious, and shall be an occasion of greater triumphs and brighter Crowns in Heaven.

The

**The abstract of the sixth
SECTION.**

Although 'tis certain, that terrestriall treasures
Honour and greatnesse, also earthly pleasures
Do greatly tempt us unto covetousnesse,
Ambition, all intemperate vitionnesse.
Yet in good use therof, we freely may
The greatest pleasures therof, still enjoy.

When our affections unto ill incline,
We ought with reason, and with grace divine.
Such ill desires to conquer and to quell,
It is more prayse and glory, to do well.
In midst of great temptations, then to be
Otherwise good, for meer necessity.
And as the danger's greater, we shall be
The more rewarded for such victory.

Wheras to sequester our selves for fear
Into a Monastery, or forbear
Things lawfull as expedient recreation
(Which may and ought with moderate delectation

*Be us'd) because of dangers, doth proceed
Out of a weak distrustfull minde indeed.*

*But for a man to know the highest joy
The world affords, and yet without annoy
To live therein, and as a Master use
The same in all respects, without abuse,
And can even as he list the world compell,
Unto his services, and even then do well
In midst of great temptations, surely he
In heaven, with brightest glory crown'd shall be.*

The



The seventh Section.

Wee may enjoy earthly Felicities, notwithstanding their impediments, &c.

Such men as object against the free and cheerfull enjoyance of earthly Felicities do truly tell us, That the enjoyance and use of earthly happinesse doth often hinder us in the attainment, and also enjoyment of supernaturall and heavenly things.

But we may also truly answer, & are to know, That it is indeed onely the abuses of these Pleasures and Felicities that hinder us therein, otherwise in their good vse, They may serve as spectacles to see thirby the more cleerly into heaven,

ven, and may further us in all good heavenly ways. They may stirre us up to thankfulnesse, and to all duties of pietie, encrease our love to God, and joy in him, They may be notable encouragements to do more worthily, and to go on more cheerfully in the ways of God, and in such good use they may be sweet and pleasant additions to our hope of heaven. And by viewing and enjoying these wee may look higher to their Fountain, contemplating the excellency, sweetnesse and beauty of the Creator who is infinitely more excelling, and so in some measure, espie and enjoy the Felicities of heaven also while we are on earth, but of this more at large in the next Section. And therefore in their good use wee may enjoy them freely and cheerfully.

But such as would mayntaine the contrary, do further object to this purpose more particularly, The most materiall Objections I shall endeavour to collect briefly, and so to answer them, They truly tell us.

First, that Abstinence and forbearance of pleasures, doth best fit and prepare the minde for the well performance of all divine Exercises and Contemplations.

Secondly, that many ill men possesse and enjoy these earthly Felicities, and many good men

want

want them, which shews, (say they) the same are hinderances in goodnesse.

Thirdly, that our Saviour saith, *It is hard for a rich man to enter into heaven*; And Saint Paul, *Not many mighty, not many noble are called*, and that the mourners, the meek and dejected spirits, are rather pronounced blessed in Gods Word, then voluptuous men.

All which I shall endeavour to answer briefly.

Concerning the first, That fasting and forbearance of pleasures, fits and prepares the minde for divine Exercises. It is most true, and it is very requisite and good that we fast, pray, repent, be abstemious, and exercise our selves in all Christian duties, so far as we may conveniently without superstition, as wee are exhorted therunto. And God forbid, that I should be guilty of speaking against due and convenient fasting, abstinence, and therein retirednesse from pleasures of the World, to divine Contemplations, which at due and convenient times, is certainly most pleasing to God, And very beneficiall both to body and minde, disburthening the same of many grosse humours, vapours, and spirits, and so taking away sloth, dulnes, many distempers, & making our minds, as farre as is possible in this World, like Angels most free, quick, and sprightly in the performance of all divine Exercises, and so most

apt and well prepared for the conceiving, Receiving, and retayning of all divine and heavenly illuminations and consolations.

But herein it is good to observe a due and convenient order (as concerning fasting) according to the prescriptions and customes, of the Church and Saints in all Ages, to fast publikely, when Authority enjoyns us, sometimes privatly according to our Saviours exhortation, and the usuall practice of religious Christians, which is good to be done at, and in convenient time, as sometimes forbearing a meale, sometimes a day, till night or the like, when, and so, long as we may conveniently and by our owne experience finde the same, doth make us best prepared for all divine exercises and contemplations. And also upon good occasions, It is not good to make an extraordinary exercise ordinary, which in some sort takes away the excellency ther of. And because it is an extraordinary exercise, extraordinary occasions best befits the same.

And so of other Christian duties, a due and convenient order is to be observed in all of them, according to that of the Wiseman, There is a time for all things, a time to be dejected, a time to mourn, a time to refraine from pleasures, &c. *Eccles. 3.*

Yet ought wee not to be so superstitiously
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nice, as to refuse Gods creatures, gifts, and blessings which he freely offers to our good use, and enjoyance, and so hinder and prejudice the welfare of our bodies and mindes, through defect. But these earthly felicities also are to be used and enjoyed in due order, and at convenient times, The Wise man also saith, *There is a time to laugh, a time to rejoyce, &c. Eccles. 3.*

And commonly in the use and enjoyance of meat, drink, recreations, and all pleasures, a temperate custome, as it is most beneficiall to the welfare of the body and minde. So also is it most pleasant, and such men as so use and enjoy the same may be commonly observed to be the most healthy, free, cheerfull, and happy men, and consequently apt, and well prepared for the performance of all good exercises of body, and minde, both humane and heavenly,

And the free and cheerfull enjoyance of earthly happineses also, may encourage and stirre us up to all divine exercises, and may be an occasion of many heavenly contemplations and consolations, as more plainly appears in the last Section. And so further us in the attainment, and also enjoyment of supernatuall and heavenly things, rather then hinder the same, And therefore in such good use, (notwithstanding this

objection) may at convenient times be enjoyed freely and cheerfully.

It is true also as it is further objected, That many ill men enjoy earthly felicities and many good men want them: And good reason for it because of their dangers and impediments, as hath been objected and answered. God like a wise Physician, a loving Father, often keeps his servants from these things knowing (Perchance) the same will hurt them, for we are prone to fall into abuses and wickedness: And we had much better never enjoy them, then abuse them. But these dangers, abuses, and hinderances may be avoided, (Converted to our good, and encrease our happines, as hath been shewed and answered before.

Or perchance the reason why many good men want these, may be to try, stirre up, quicken and refine all heavenly graces in them, and so to encrease their glory and happinesse in Heaven, And the reason why some ill men enjoy them, may be for their greater misery and punishment in the ill uses of them, O perhaps lest these earthly, should be thought of any value in respect of heavenly felicities, or divers other Reasons best known to the Almighty.

Yet many good men also, as the most regular
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Philosophers and greatest professors of verrue, *Zeno, Cato, Scipio, Epaminondas, Plato, Socrates* himself and divers others have used, enjoyed, and written in commendation of love, and other sports, delights and pleasures. Likewite *Abraham, Job, Solomon*, and innumerable others have possessed and enjoyed these earthly Felicities. And somtimes Christ himself (as at the Marriage in *Cana*) would use and approve of the enjoyment of earthly creatures lest they should be thought evill.

Being indeed of themselves good, but of an indifferent nature to us, good, or evill, as they are well used or abused. But being well used with mediocrity and to good ends. They are without question, rather to be used and enjoyed then despised or neglected, *Vnto the pure all things are pure*, saith Saint Paul. And again, *Rom. 14. 14. I know and am perswaded by the Lord Iesus* (saith he) *That there is nothing unclean of it selfe, But to him that esteemeth any thing unclean, to him it is unclean*; and in the same Chapter hee intimateth, *Such to be the weaker Christians who are nice and scrupulous in these things.*

Yet however wee ought not to despise such men who refuse the moderate use of earthly blessings: Saint Paul adviseth so, *Rom. 14. 2, 10, 13. Forasmuch* (as he saith) *as well such as eat,*

or drink, or such as refuse, both do it to please God, and to give God thanks. Wherefore it appears, Although such refusall be superstition, and folly, in such men, yet sith they do it to please God, we ought not to despise, or judge them. But rather respect and wel esteem them, for their good intents and purposes.

Let no man judge you in respect of meate or drinke, or of an holy day, or of the new Moone, or Sabbath days, Col. 2. 16.

True it is we reade of many ancient Fathers, and holy men who have been very strict and observant in the refusall of riches, of honour, of dainty meats, flesh, wine, marriage, and all pleasures, and lived in Deserts, Cels, and Monasteries very abstemiously, eating very seldome, and fasting onely with bread, water, herbs, or other course meat, And of Saint John Baptist who lived a very austere life, *Whose garments were onely of Camels haire, and girdle of skins, his meate Locusts and wild honey,* Of whom our Saviour saith, *Matth. 11. That he came neither eating nor drinking,* and blamed them who therefore said, *he had a Devill.*

Wherefore wee are to reverence and well approve of the severe sanctitie of thole ancient Fathers, and holy men (respecting their good intents, being intended and done to the glory of God,

God, and in and through Christ Iesus gloriously rewarded) yet wee may as much admire those others, as devout and of like sanctity, who imitate our Saviour, He saith of him (after hee had told of Saint *John Baptists* severity as before, *Matth 11.*) *That the Sonne of man came eating and drinking*, But being with temperance and moderation, Hee blamed those which therfore said, *Behold, a man gluttonous, and a Wine-bibber, a friend of Publicans and sinners*, concluding, *But wisdom is justified of her children*, implying his innocency, And that there ought to be a wise moderation in all things.

Now such as imitate our Saviour, and those ancient Christians in the Primitive times, *who did eate their meate together with gladnesse and singlenesse of heart*, And those who resorted to those ancient Feasts and Banquets of Charity, of whom I have written before, and others since in all ages vertuous and religious Christians of all degrees, who have not disdained to enjoy these gifts and blessings of God in their good use, are much better to be reputed then such as refuse so much good, which God lovingly and freely offers to our acceptance, good use, & enjoyance.

Such therfore who can live in the World, and yet be so spirituall and heavenly minded, *That they can use it as if they used it not, how, & when they*

they please for their owne advantage, Who can be temperate like our Saviour amongst *Publicans and sinners*, or as *Lot*, be a good man in *Sodom*.

Such as know these earthly Felicities in their highest excellency and pleasures, And yet can avoid their evils, dangers and impediments, and in all good ways use them or contemne them as they will themselves, Such men indeed are most worthy of prayse, and to be esteemed most deserving.

And this to do, is a greater glory, and shews much more and stronger sanctity and grace inwardly, then utterly to abandon the World by retyring to a Monastery, or to neglect Gods gifts and blessings, and consequently shall be more gloriously rewarded in Heaven.

Wheras it is also further objected, That our Saviour saith, *It is hard for a rich man to enter into heaven*. And Saint Paul, *Not many noble, not many mightie are called*, &c. 1 Cor. 1. The Reason is because riches and greatnesse are great dangers and impediments, And therefore the former answers may serve to this objection also.

Not many mighty, not many noble are called after the flesh, saith the Text. If a mighty and noble man can be spirituall and heavenly, notwithstanding the temptations of the flesh, and the
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allurements of Riches and Greatnesse, which naturally draw our desires downwards, He is a noble and worthy man indeed. Thrice blessed are those rich, mighty, and noble men who can overcome such great temptations to evill, as great honour and riches allure unto, It is a greater glory to mount up to heaven, through impediments, through great temptations and difficulties then otherwise.

Wheras it is also objected, That the Mourner the meek, and dejected spirits are rather pronounced blessed in Gods Word then voluptuous men, It is true indeed our Saviour saith, *Blessed are they that mourne, for they shall be comforted, Blessed are the meeke in spirit, for theirs is the Kingdome of God,* But these are indeed, words of blessednesse, of comfort, and of exultation, To such as are truly penitent and meek in spirit, exciting them to faith, to hope, to joy and cheerfulness.

It is an error to think and mayntain that Religion dejects us, wee see the same is sufficient to cheer, quicken and comfort, the mourners, the lowly and dejected spirits, and to rayse their joys as high as a Kingdome, as Heaven. For most sweetly and happily doth it teach us, That such men are blessed, They shall be comforted, to them belongeth the Kingdome of God.

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Religion indeed tels us, wee ought to mourne and be dejected, for our sins and frailties, rather then always to enjoy the Pleasures & Felicitie of the World, But this also is to be done in due order, and at convenient times, as hath bin said *There is a time to mourne, and a time to rejoyce Eccles. 3.* And indeed even true repentance and humiliation, in its deepest sorrows ought incontinently to worke in us a sound and joyfull assurance of reconciliation to God, in consideration of his infinite mercy in IESVS CHRIST to his penitent believing creatures; and so to open unto us the sweet Fountaines of joy and cheerfulness rather then deject us, causing in us a happy and blessed tranquillity, and exalting our joys even to the Heavens.

And although it be most true, that Religion ought to make us deny our selves, And to see our selves, like the *Laodiceans*; poore, miserable, blinde, wretched, and naked, yet of Christ Iesus, (who counsels us therunto, *Revel. 3. 18.*) Wee may buy fine gold, white rayment, eye-salve, in him therefore we may be, and ought to think our selves, rich, blessed, happy, the beloved of God himself, and heirs of Heaven.

This heavenly joy and exultation of Spirit within us, may also adde to the free and cheerefull enjoyment of earthly Felicities, in as much as we may

may enjoy the same, with a more happy, free, and
cheerfull minde, for why, a gracious, high spiri-
ed, joyfull, heavenly minde enjoys all things
more sweetly, pleasantly, nobly and excellently,
then a low dejected minde, which onely creeps
in the earth, and can raite it self no higher.

Doth not then Religion, most sweetly and di-
vinely teach us to be contented, pleased, and hap-
py, in all estates, and conditions, so that whether
wee be afflicted, mourn, dejected, loose, want,
have sufficiency, or abundance wee may thinke
our selves happy in all things. *Having first sought
the kingdome of God, and the righteousnesse therof,*
wee may now freely enjoy earthly happineses
also, as little additions to that great hope, which
we may and ought to have of those infinite and
eternall felicities of Heaven.

It is an errour therefore to mayntaine as some
have done, that men (though Gods servants)
should not enjoy earth and heaven also. What
a grosse absurdity is it to think that the felicities
of the earth (which many wicked men enjoy)
should not be possesst and enjoyed by Gods ser-
vants in their good ule freely and cheerfully,
since he lovingly offers the same, and for whose
good ule and enjoyance they were created,

1 Tim. 4. 4.

Being

The terrestriall Paradise.

*Being reconciled to God in Christ, what good
 what happinesse is in Earth or Heaven, That we
 may not enjoy, for now all things are ours,
 and we are Christs, and Christ
 is G O D S.*



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The abstract of the fourth
SECTION.

Although that many hinderances be
In earthly riches, honours, pleasures; We
In their good use without abuses may
Them notwithstanding, cheerfully enjoy.

'Tis not their use, but onely their abuses
That hinder us in goodnesse, their good uses
May further us in all good happy ways,
And be occasions, to direct our joyes
To God himself, to heaven, from whence they spring
And so whilst we are sweetly solacing
Our selves in thoughts of God, of Heaven, we may
In some degree, pleasures of heaven, enjoy.

'Tis true indeed that moderate abstinence
So as the same be with convenience (lightfull,
Disburthens, Our grosse mindes and makes them
Perspicuous, free, most quick, and very sprightfull,
Apt to receiue all heavenly inspirations
And to retain diuine illuminations.

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But too much abstinence, beyond due measure
 And over-nice restraint of lawfull pleasure
 Doth much perplex the minde, and so annoyes
 The same in all good Actions, heavenly joys,
 And herein order, time, occasion, is,
 To be observed lest, we do amisse.

But usually, a temperate customes best
 And such as use the same are surely blest,
 No men do live more free, and healthfully
 More joyfull, cheerfull, and more happily
 More apt in minde, to all good actions, than
 He that is usually a temperate man
 In such a man all earthly pleasures may
 Best serve to excite good actions, heavenly joye

Such men indeed are worthy of most praise
 Who can their minds to such a temper raise
 To know and see the highest sweetest joy
 The World affords, and yet without annoy
 To live therein, and as a Master use
 The same (in all respects without abuse)
 As if he us'd it not, Even how and when
 He will himself enjoying now and then
 Its choicest pleasures, when he please again
 Contemning them, even with a great disdain
 For's own advantage, when his soule affires
 To Heaven, comparing them with such desires

The Terrestrial Paradise.

He then contemplates, surely such a man
Who thus doth use all earthly joys, and can
Be good, as Lot in Sodome, or as Christ,
Be temperate, even at the Sinners Feast,
And surely such heroick noble hearts
As can be good amongst a showre of darts,
As also such as not withstanding Quires
Of Syrens tempting unto ill desires
Can yet be chaste, and temperate, shall be
Rewarded greatly, for such victory
In Heaven with inestimable treasures
With Crowns of glory, with eternall pleasures.

Most certainly indeed, thrice blessed then
Are such great mighty, rich and noble men,
Who notwithstanding many strong temptations
Alluring and enchanting provocations.
Can yet (contemning evils) mount the Skies
To heaven through all these charming difficulties.
O how such men, in heaven eternally
Shall sweetly triumph for such victory.

It is an error to maintain, and say
Religion doth deject us, truly nay.
Religion sure doth comfort, quicken, cheere,
It doth encourage, elevate, up reare.
Mourning dejected Spirits very high,
Even to a kingdom far above the skie.

To Heaven it self, and sweetly doth possesse
Them, with true peace, true joy, true happinesse,
It also makes earth's happinesse farre sweeter.
So as we may enjoy the same, much better:
For when such raised heavenly joys we finde,
We may enjoy the earth, with heavenly minde.

So having sought Gods Kingdome, now we may
The Pleasures of the earth freely enjoy.
In such sort, as we may esteeme them even,
Little additions to our hope of Heaven.
Since we are Christs, and Ghrist is Gods, we may
The sweetest joyes, on earth, in Heaven enjoy.

The



The eighth Section.

Wee may enjoy earthly happinesse with a heavenly mind, insomuch as by the good use and enjoyance therof, we may learn and enjoy in some measure, the felicities of heaven, on earth.

I Have in the former Sections, insisted somewhat largely upon the free and cheerfull enjoyment of earthly happinesse in their good use, answering the objections to the contrary, The rather, because certainly, If men were well perswaded of this truth, That externall happinesse is not contrary, but rather in the good use therof, may be a furtherance, both to internall and eternall happinesse, They would with more swift desires, run the ways that lead them, both to the felicities of earth and heaven. And also because the too rigid and stoicall, severity of ma-

ny men, both in their carriage and writings, is a great occasion, That multitudes of people in the World, especially such as are young, and of a pleasant nature, will not follow the divine Precepts of verue and Religion, thinking the same too severe, Monkish and solitary.

Wheras indeed the ways of religion and verue, are most lovely, pleasant, and beneficiall, Her ways are ways of Pleasantnesse, and her paths are peace, *Proverb. 3. 17.* The same is sufficient to guerdon the followers therof, even in this life, with perfect pleasure, and a multitude of benefits. It is no way deficient, but in all respects amiable and excellent. Adding to the pleasantnesse and delights of earthly pleasures, felicities, and recreations, and making these also serve to encrease heavenly joys and consolations. And when our mindes are raised to the knowledge of heavenly pleasures, wee may then also enjoy the felicities of the earth, with a heavenly mind.

Let us therefore endeavour by and through these lower delights and happineses of the earth, These little glimmering rays, proceeding from that Sun of Glory God himself, to espie some light of his havenly Glory and Happinesse, and to in some measure to spell, learn, and enjoy the felicities of heaven, on earth.

Wee are not to disdain, to make use of these
earthly,

, is earthly, in the acquist of heavenly things, nor to
e in make earthly comparifons, and similitudes here-
of a in , For although there be no comparifon be-
re- tween them, either in Time or Excellency. Yet
me (as children have need at first to be allured to the
er- acquisition of great and excellent matters, by
Her such toyes and trifles as they apprehend so) in re-
are spect of our weake apprehension, such compari-
t to sons and similitudes often are , and may be used
ife, in a convenient manner.

So as we may make a very good use of earthly
ne- felicities in this respect (as of a prospective
a- Glasse) for by and through these earthly, our
nt- weak sight may see more plainly into heavenly
es, happines, and consequently be excited to
to seek and enjoy the same.

Let us then, by reasons light , through these
nd terrestriall endeavour to learn, espie, and contem-
ge- plate higher, more excellent, heavenly happines.
y Reason is of such force, as that it can passe from
H. things known, to things unknown, It can ab-
e stract from, visible things, things invisible, from
e corporall, incorporall, generals, from particu-
n lars : and high, mysticall, and heavenly things,
s from low apparant terrestriall things. So as here-
by we may in some measure contemplate , God
himself and his heavenly Glory.

It is a common doctrine , the World is made

for man, and man for God, and that there is noeth
happinesse in the World from which wee may like
not draw some instruction, to know God, our lea
selves and our dutie. If therefore, (first in gene-
rall) we consider all the Felicities in the World,
in their greatest worth, beauty, sweetnesse and
pleasantnesse, reason will tell us, That if there be
so much excellency in the creatures, the Creator
is in all respects much more excellent, and that
if we may enjoy such, and so many pleasures and
felicities in creatures. Much more, and better
may, and shall we enjoy in God himself, & taste
and see, how good the Lord is, saith King *David*.

The Felicities of the Earth in their greatest
worth and excellency, Are but as drops procee-
ding from the ocean of his infinite sweetnesse, If
we may enjoy so much pleasure, so much hap-
pines in these little drops & foretastes, how much
more may & shal we, in those rivers of pleasures,
in that sea of happinesse, which is in God in the
heavens. Reason also tels us, If there be so much, so
many, & such excellent treasures, glory, delights,
and felicities, on earth, the place of our mortali-
ty, of our pilgrimage, possessed also by Gods e-
nemies, There is abundantly more happinesse in
Heaven, the place of our Eternity, our Kingdom,
and possessed onely by God himselfe and his
Friends.

And besides the instruction which man draw-

neeth in generall from earthly Felicities, hee may,
may likewise in particulars, even by reason, spie and
our learn some knowledge of God himself, and his
ne- heavenly glory and happinesse.

ld, As for example, The azur'd Heaven so richly
nd deckt and counterpointed with Stars and row-
be ling Torches, never ceasing over our heads, en-
tor joying the same by contemplation, he mounteth
hat higher, and is carried with admiration, teare,
nd love, and reverence of the Authour, and sove-
ter raigne Lord of all; So that we can, even by our
ste corporall eys from the Earth, look to the Moon,
d, the Sun, the starry Heaven, and therein sweetly
st please our selves in the view and contemplation
e- of their glorious aspect, Their bright, lovely,
f twinkling, silver, heavenly rays, from thence by
the eye of reason, wee can see further, to the
Christalline Heaven; yea, to the Emperiall above
the Spheres, and there contemplate farre more
excellent glory, delights, and happinesse.

So as even by reason, in, and through these
earthly Felicities our dim eyes (as through spe-
ctacles) may espy some light of God himselfe,
and of his infinite beauty, ple. sanctnesse, sweet-
nesse, and excellency.

But if wee adde the eie of Faith also to our
Reason, wee may view further and see more
plainly. This Author of all happinesse God him-

selfe, and his Celestiall glory. And taste of the ocean of his infinite sweetnesse and heavenly pleasures.

And, as Reason, so faith also, in the view and contemplation of heaven may make a very good use of earthly comparisons, similitudes, delights, and happinesse, Wee often finde in the sacred Scriptures, that earthly comparisons are used to expresse heavenly excellencies to our apprehension, So as by the Riches, Honour, Kingdomes, Crowns, Glory, Delights, and Pleasures of the Earth, wee may looke infinitely higher, by the light of Reason and of Faith, and therby contemplate those infinitely more excellent, Treasures, Crowns, Kingdomes, Glory and Delights of Heaven.

Faith goes before time, and makes things future, present, in such sort as therby we may, even in this life in some degree possesse the happinesse of Heaven, in so much as by faithfull and heavenly contemplation, we may even set our souls in Heaven before-hand, tasting already of future happinesse, entertayning our selves, with God himself and with Angels. And so enjoying in our thoughts and contemplations, a Paradise of heavenly Pleasures and Felicities on earth.

Let us therefore often in contemplation, by the light of Reason and of Faith (which are the best
Opticks,

Opticks) view and contemplate those glorious Crowns, Treasures, Delights & Felicities, which wee expect hereafter to possesse in the Heavens, and as in a mirrour behold his glory, who is the fountain & Perfection of al pleasure & happines.

It is the poore, despised, and miserable mans, onely hope and joy on earth, To be rich, honorable, and happy in Heaven. The rich, honorable, and prosperous man also, with reason imagines, That if Terrestriall Prosperity afford him some Felicities and Pleasures, Hee shall be much more happy, when he shall possesse those eternall Riches, Honours and Pleasures of Heaven.

Let our souls then often soare aloft upon the wings of Reason and of Faith, unto the Empyrean Heaven, where our desires shall be accomplished with all manner of Felicities; Would we have Thrones? This Imperiall Heaven shall be our Footstool, Would wee have Crowns? Glory and Immortality shall environ our heads? Do we desire Treasures? Inestimable riches are in this house of our God, Would we have Pleasures? Rivers of pleasures are at his right hand for evermore.

Let us then untie our selves from the covetous, ambitious, intemperate, and vicious desire of these earthly Felicities, and with a Pitch full of desire, and love, elevate our Thoughts to those most

most glorious, Riches, Kingdomes, and Pleasures of Heaven.

The riches of the World, so much as wee do possesse, In the good use therof let us still enjoy freely, and cheertully, onely let us convert our covetous, base, sordid, and vitious desire therof, To the love, desire, and enjoyance of a contented minde, and of the riches of divine grace, These eternall Treasures of Heaven; yea even to possesse God himselfe, In such desires let us greatly rejoyce.

So also Honour, and good repute, may we still enjoy, And instead of that ravenous, and unsatiable thirst, of ayry and vain honour, composed of Pride, Vain-glory, Hypocrisie, and sundry vices, Let every one of us aspire (by the assistance of the Divine Power) to be Lord of himself, The Worlds Master, To triumph over all infernall Powers, To be a Sonne of God, an heire to the Kingdome of Heaven. And in such desires and aspirations, Let us take marvellous joy and Pleasure.

All lawfull and good pleasures also in such good use, let us freely enjoy, onely let us convert our vain, vitious, unlawfull intemperate desire therof, To desire and wish for, those most sweet pleasures, which proceed from a happy tranquillity of the soule and joy in God, and to taste in
some

some measure before hand of that divine Manna, that celestially Nectar, those fountains of Pleasures which wee hope and expect to enjoy with God himself for ever in the Heavens.

Let us then freely and cheerfully, walke into this terrestriall Paradise, the vast Palace of the World, and enjoy the felicities thereof, for to this end they were created, that we should use them well, and so enjoy them.

Even the meanest delights therof, were ordained for this purpose, and may be of excellent use, As for example,

The chirping of Birds, who learn to sing of Nature, to charme our eares, through the sweet harmony of their warbling, when these please our eares, then may we think of the sweet Musick, of Saints and Angels which shall ravish our spirits.

And the Fountaines, though insensible, yet strive with the sweet murmurs of their pretty purlings, to afford us delectation. When this delights our thoughts, Then may we contemplate those heavenly Fountains of Life, which shall fill us with extreme delectation for ever.

In this Terrestriall Palace, the Spring, the Summer, and Autumne, are incessantly busied in producing our happinesse, for a season, but let us think in the Celestiall Paradise, an Eternitie shall

shall accomplish us with more felicity then we can imagine.

Here we see the Sun, Moon, Stars, The Skies, Fire, Torches, Pearles, Gold, and divers other glorious sights and beauties, Let us then think of that Glory, of which if wee could (with Saint *Peter*) see but one ray, wee should like him be so dazeled at the glittering thereof, as wee should for ever desire to dwell there, and to build Tabernacles.

When we see and taste of sweet and pleasant Cates, Banquetting, Festivall and dainty meats, of all sorts, of sparkling and delicious wines, and other pleasing liquors, Let us then think of that Celestiall Manna, the food of Heaven, of that divine Nectar, the sweetnesse of eternall joy and happinesse, That everlasting Lovefeast, to which the Angels shall invite us, and where wee shall enjoy infinite pleasures and happinesse for ever.

This divine Manna, this heavenly Nectar, if we could but taste thereof, but truly think thereof indeed, it were sufficient to charme our spirits, and sweetly to bring them into a most pleasing extasie. In so much, that in such heavenly thoughts and contemplations, wee may already in some measure feast on the joyes of Eternity, taste of the delights of Heaven, on Earth.

And so I might instance, in a thousand other
occasionall Meditations.

Thus

Thus if wee can use these Terrestriall happinesse, well we may freely and cheerfully enjoy the same, Even with a divine, a heavenly minde, and they may further us in the attainment, and also enjoyment of heavenly delights and happinesse.

And when wee have made such a good use of them, as Children do of their *A, B, C*, and Battledore, or of toyes and trifles, such as they apprehend, By these Learning and comming to the knowledge of farre more excellent matters, and afterwards seeing themselves beyond, and above them, do even contemne these, in comparison of the more excellent things, which they have then learned, yet still scorn not to use these Letters, and Rudiments of Learning, But so, as that they can be above them, and use them as they list, for their own advantage.

So let us, having by these earthly felicities spelled and learned eternall and heavenly Excellencies, endeavour to be above and even to contemne these earthly, in comparison of the heavenly felicities which are infinitely more excellent, yet so, as that without such comparison and in respect of our nature and necessities of their Author, And their good use, wee still esteeme them wel accordingly; stil use them for our own advantage, And so in all respects, to increase our

joy and happinesse, still endeavouring by these
(as by Letters) to read and learne further into
those infinitely more excellent, treasures, Glory,
and delights of Heaven.

And certain it is; that those souls which are
raised to a supernaturall and divine temper, to a
high degree of knowledge and contemplation
in the heavenly felicities, are the most happy
men, even in this World, in as much as they en-
joy the happinesse of the earth, with a gracious,
creared, cheerfull, joyfull, and heavenly minde,
and also do in some measure already taste of and
enjoy, Those felicities which they pretend to
receive hereafter, and to enjoy eternally while
their souls are here, solacing themselves in the
contemplations of Heaven.

In so much that even on earth in such divine
Contemplations, we may let our spirits in Hea-
ven, enjoying also a Paradise of heavenly plea-
sures and happinesse, Tasting in some degree the
delights of Heaven beforehand, so as it seems we
may enjoy two Heavens, The first Heaven on
Earth, the other Heaven, in Heaven, Ascending
at the end of the Careere of this life, from one
Heaven to another, from this Terrestriall, to the
Celestiaall Paradise.

The

The abstract of the eighth
SECTION:

See then, Religious lovely pleasantnesse,
It crowns us every way with happinesse.
It addes unto earths joyes and recreations,
And makes these adde to heavenly consolations.
And when such heavenly joys, in us we finde
We may enjoy the Earth with heavenly minde,

When we in earthly blessings take delight
We may look higher, thence direct our sight
Above the Sphears, to God himself, to Heaven
From whence these come, and there contemplate
The eternall glory which we shall possesse, (even
Even God himself, and heavenly happinesse.

For by the eye of reason our dimme sight,
May through these earthly pleasures spie some
Of heavenly joys, and so may be excited (light
To taste therof, To which we are invited
O taste and see how good the Lord is, saith
King David, Then, by Reason, and by Faith
Let us look up to Heaven; If we consider
The sweetest Pleasures, of the World together,

Rea-

Reason will tell me, If in creatures bee
 Such excellency, much more may we see,
 Taste and enjoy, In the Creators worth.
 From whence, as little drops, these do spring forth
 If in these drops, some pleasures we do take
 How more shall we, in that mightie Lake
 That Sea of sweetnesse, which we shall possesse
 In God himself, and heavenly happinesse.

If on the Earth, so many Pleasures be,
 Which is the place of our mortalitie,
 Much more delights in Heaven shall we see
 Which is the place of our Eternitie.

When we the azur'd Heaven, richly deckt
 With glorious rowling Torches, whose aspect
 Doth often mount our mindes in Contemplation,
 Up to their Author, and with Admiration
 With reverence, with feare, with joy, and love,
 To think of him their Lord, who dwels above
 All these, we then, with reason must confesse
 He is all wisdom, power and happinesse.

We can with our Corporeall, look even
 Unto the Sphears, viewing those lights of heaven,
 The Sun, the Moon, and twinkling stars, so bright,
 Whose lovely, glorious, silver, heavenly light

Gives

The terrestriall Paradise.

¶ I

Gives pleasing delectation; from thence higher
Our sprightly souls, by reasons light aspire
To the Imperiall Heaven, where we may
Contemperate marvailous glory, heavenly joy.

So as through earthly pleasures, our dull sight
May (as through Spectacles) by reasons light
Look up to Heaven, to God himself and spie
Some glimpses of his glorious Majestie
And so may taste already, in some measure
The Ocean of his sweet and heavenly pleasure.

But if we adde faiths light, to reasons eye
We then may far more plainly, cleerly, spie
The glory of God; his bright celestiall treasures
And tast the sweetnesse of his heavenly pleasures.

Faith's, of such power, such force, as that it can
Make future things, seem present to a man
It prevents time, so as therby we may
Pleasures of Heaven, in some degree enjoy
Beforehand, setting our blest souls in Heaven
In faithfull contemplations, therein, even
Our selves with God, and Angels entertayning
And in such glorious heavenly thoughts, remayning
Most sweetly pleas'd and joyfull. Thus we may
On earth, a heavenly Paradise enjoy.

Let's

Let's often then by faith, and reasons light :
 From earth unto the Heavens direct or sight
 And there contemplate on those glorious treasures
 Crowns, Kingdoms, sweetest & eternal pleasures
 Which we expect hereafter to possesse
 In God himself, in heavenly happinesse.

It is the poore, despised, miserable
 Mans onely hope to be rich, honorable
 And happy in the Heavens. The mighty man,
 The rich, and prosperous with reason can
 Also imagine, If he do possesse
 In earths prosperity, some happinesse
 He shall be much more happy in those treasures
 Those heavenly riches, honour, glory, pleasures.

Let then our soules be mounting up aloft
 Upon the wings of faith and reason, oft.
 To God, to the Imperiall Heaven, where
 We shall be fill'd with sweetest pleasures ; There
 Wou'd we have Crowns ? Immortall Glory shall
 Environ us, If Thrones ? The Imperiall
 Heaven, shall be our footstool, if treasures ?
 Eternall riches are with God ; If pleasures ?
 Rivers of pleasures, various, infinite store
 There are at his right hand for evermore.

Let

The terrestriall Paradise.

93

Let us then with a pitch full of desire
Of love and joy list up our thoughts, aspire
To those inestimable glorious treasures,
Those heavenly Thrones, Crowns, Kingdoms, ~~Re~~
ches, Pleasures

Let us convert all our vain, vitious
Earthly desires, to the ambitious.
Yea covetous, and intemperate desire
(Even to extremes when thus we do aspire)
Of heavenly things, herein let us possesse
Our souls, even with immoderate happinesse.

Freely then, let us trace this Paradise
The Worlds vast Palace, let us with our eyes,
Our eares, and all our senses, (since we may)
The pleasures therof, cheerfully, enjoy.

Even the meanest pleasures, were (we say)
Created for this purpose, and may be
Of excellent use, as chirping notes of Birds
(Who sing to please our eares) the same affords
Us pretty delectation; when they sing
Who can but please to hear their warbling.
When these sweet birds, doe please our eares then
We sweetly contemplate, and think what joy (may)
We shall possesse, when full of sweet desires
We shall hear Angels sing in heavenly Quires.

Wbo

Who with the Admick of their harmony
Shall charm our souls, into an extasie.

The fountains also, though insensible
Do strive as farre, as they can possible
With their sweet purling murmurs to delight us,
So let these pretty pleasures, then invite us,
To think of heavenly fountains, of that River
Which with extrem delights, shall fill us ever.

On earth time, doth produce joy, for a season
In Heaven, eternitie, joy, past our reason,
Let transitory joy, then puts in minde
Of heavenly joys, wherof no end we finde.

On Earth we see many and glorious lights,
Sun, Moon, Stars, Fire, Cold, other pleasing sights
And shining Beanties, Let us then I pray
Think of that glory, which if but one ray
We could espie, the glittering therof would
So dazle our weak eyes, as that we should
For ever (like Saint Peter) wish to bee
And dwell where we this glorious sight may see.

When we do taste sweet liquors, rich and neat,
Wine of all sorts, and curious dainty meat:
Let these sweet pleasures, oftentimes excites us
(To which the Angels also do invite us)

(To

The terrestriall Paradise.

97

To think and tast of that Celestiall Feast,
Which shall for ever make us, truly blest,
That feast of love and pleasures, where we may
Infinite sweetnesse, evermore enjoy.

This heavenly Manna, this celestiall food,
This divine Nectar, is so sweet, so good
That if but truly taste therof, we could
(But truly think therof indeed) we should
Be sweetly charm'd into a Rapsody
Of heavenly pleasures, such an extasie
As that we should taste of, in some degree
Before hand, Pleasures of Eternitie.

So if we thus can use terrestriall joy;
Looking therby to God, to Heaven, we may
Enjoy the same with happy, heavenly minde,
And therby also, heavenly joy may finde.
So that on earth, already we may even
In some degree, enjoy delights of Heaven
And when this lifes careere, shall have an end
From heaven, on earth, to heaven, in heaven ascend
A Paradise of pleasures, so we may
Both here on earth, and in the heavens enjoy.

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